DOCUMENT RESUME

ED 180 884 SO 012 252

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TITLE An Educational Model for the 1980's-90's.
PUB DATE Oct 79
NOTE 23p.: Paper presented at the World Future Society-Education II Conference (Minneapolis, MN, October 17-21, 1979)

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Changing Attitudes: Cooperation: Critical Thinking: Curriculum Development: *Educational Change: *Educational Philosophy: *Educational Theories: Elementary Secondary Education: *Futures (of Society): Interpersonal Competence: Leadership Qualities: Self Actualization: *Social Change

ABSTRACT

An educational framework for the future should be based on an understanding of the nature of future society and reflect approaches significant to harmonious survival. The framework should include the concepts of change, conscious awareness, and cooperation. Concepts of change emphasize environmental change and change in personal behavior. The development of conscious awareness requires new modes of thinking. Specifically, a form of thought defined as global or universal should be explored. Also, because cooperative survival may replace the concept of competition, educational approaches should be aimed at individual and social cooperation. This framework would not require a curriculum change, but rather a change in how the student experiences the content. Changes in school programs may include greater emphases on physical education, personal development, human relations, self-reliance, relaxation, religion, and recreation. Finally, decision making and problem solving by educational leaders will involve cognitive, affective, and spiritual domains. (Author/KC)

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AN EDUCATIONAL MODEL

FOR THE 1980's-90's

A paper

presented at the

World Future Society-Education II

Conference, Minneapolis, Minnesota

October 17-21, 1979

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ABSTRACT

The purpose of this paper is to present a theoretical model of education relevant to the future. The proposed model emphasizes the influence of the socio-politico-economic dimension on educational theory. Speculation regarding the nature of the advancing society may provide the essential ingredients for an educational framework in the future. Societies concern for the survival of the human species provides the basis for "harmonious survival" as an educational model for the 1980's - 90's. The concepts of change, conscious awareness and cooperation are integral components. The process and outcomes related to the theoretical orientation are presented as well as the characteristics of future educational leaders.

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BACKGROUND

Traditionally, a close relationship has existed between the nature of society and accepted educational thought. Societies are never static, but rather continually in process, shifting with the fads and fashions which become embedded in the social structure. Changes within the social framework interact with the individual, creating corresponding changes in his behavior. An increase in knowledge and understanding of human behavior becomes incorporated in the structure of a new educational philosophy. The child within the educational system, then, is directly affected by the socio-politico-economic elements of the environment, as educational pedagogy is affected by the spirit of the times. There is reasonable evidence to support this view, and major movements in education are cases in point.

In the 1920's - 30's education focused on the CHILD, reflecting social values and an acknowledged understanding of human behavior. During this era the concept of the family was of considerable importance and the child a major focal point. The effects of the Industrial Revolution created new expectations for the behavior of the child. Society emphasized adult-like behavior, competition, discipline, order, predictability, self-control and structure. Accepted behavior and learning strategies of the child were those presented by Thorndike (1931) and Watson (1930), becoming the basis for the "training of the faculties." The school provided a supportive role to parental and societal demands and operated on the Behavioral model. It would appear then that a certain conguency existed among educational thought, the understanding of the learning process and the spirit of the times. The Traditionalists view of education of the 1920's - 30's may have indeed been strongly influenced by the socio-politico-economic dimension.

The DEMOCRATIC approach to education was popularized in the 1940's - 50's.

In the Western World fear of rising totalitarianism, Facism, Nazism, and Communism further enhanced society's concern for the concept of democracy, seemingly the only acceptable alternative. The freedom of man and the emphasis upon individuality permeated the society. The philosophy of James (1907) became the basis for a new understanding of man. In education the pragmatic views of Dewey (1938) and Hutchins (1953) gained rapid strides, with the Progressive Movement an outgrowth. The previous emphasis on conditioned behavior was replaced by concern for the student's intellect and developmental nature (Gesell, 1954; Thurstone, 1955; Wechsler, 1944; Piaget, 1951). The trends of society and existing views of human behavior became the antecedents for the school's concern for individual differences, group interaction, sharing, project-work, student responsibility and measurement and evaluation. The curriculum stressed the importance of citizenship, liberal education, and values inherent in the democratic process. Subject electives, workshops, laboratories, student representive councils seemed to become a necessary component in the schools. Once again there may be reason to believe that a congruency existed among the trends in society, the view of the individual and education during this era.

The vast socio-politico-economic changes of the 1960's - 70's may have provided the impetus for a new movement in education--Liberation of Human Potential. Rejection of the status quo, rise of the hippies, violence, Viet Nam, Watergate, campus riots, cultural differences, technological advances, and social upheaval may have characterized the need for a new sense of awareness in man. Individuals began searching for a sense of identity meaning and purpose in their lives thereby reducing existential fears. The need for self-discovery, self-realization, self-enhancement and self-actualization was prompted by Maslow (1962), Rogers (1961), Fromm (1969), Perls (1969) and Allport (1965).

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As individuals began to seek an understanding of their "beings" a certain permissiveness, openness and liberalism became apparent in society. The effect on education was similar-with the aim toward the liberation of student potential. During this era Kohl (1976), Holt (1964), Glasser (1969), Rogers (1969), Rosenthall & Jacobson (1968), and Illich (1971) became strong proponents of this new orientation in education. In the school emphasis was placed on the affective domain, learning by discovery and inquiry methods, and the student's realization of his capacities and resources. Curricula in mathematics and science were revised; the concept of open schools was incorporated; team teaching became popular; the use of counsellors became essential; the importance of values clarification became relevant; exploring one's feelings and communication-skills were explored; and social and cultural issues were examined. It may be then that the trend of society, and the rise of the Human Potential Movement greatly influenced educational theory in the 1960's - 70's.

The evidence would seem to support the view that historically a relationship has existed between the Zeitgeist and educational theory. It would appear that in the 1920's - 30's education stressed behavior of the child while in the 1940's - 50's emphasis was placed on the cognitive dimension and finally, in the 1960's - 70's the concern was on the affective domain of the individual. If indeed a relationship between society and education does exist then it would be reasonable to assume that an understanding of the nature of the future society would provide insight into the corresponding educational framework. It may be that education in the 1980's - 90's will focus on the social-cultural dimension of the individual.

THEORY

Utopian societies of the future have been well documented (Orwell, 1949; Skinner, 1962; Huxley, 1939; Bellamy, 1967). The nature of such societies has

been perceived in terms of ruling intelligentsia, behavioral engineering, regimented industrial armies, and genetic mutation. Certain futurists (Laszlo, 1975; Beitz and Washburn, 1975; Mendlovitz, 1975; Meadows et al, 1972) contend that there is a general movement toward the concept of total world unity. Harrington (1972) sees Socialism as an alternative; Allen (1976) believes a New World Order is approaching; Fromm (1969) emphasizes Humanistic Socialism; Arendt (1958) perceives totalitarianism as inevitable; and Toffler (1970) considers the concept of anticipatory democracy. There is reason to believe that political, social, and economic structures are rapidly changing. Independent of the social order established in the future there is general agreement that man is presently and will continue to be faced with "survival." Depleating world resources, over-population, pollution, famine, inflation and energy shortages has strengthened man's preoccupation for the survival of the human species. The emphasis on the survival of mankind has created a corresponding concern for the survival, stability and security of the individual in the future. The problem of survival would appear to encompass both the individual as well as mankind.

Certain societal changes imminent in the future may reflect educational approaches significant to "harmonious survival." The nature of the post-industrial society may be of minor importance as individuals will need to be prepared to adapt and adjust to new contingencies within the environment (Morris, 1976). To function in the future society individuals will need to possess certain strategies, skills, techniques and coping mechanisms. The operating procedures and responsibility for preparing individuals for survival will at least in part, be the function of the educational system. Development of an educational philosophy must be prepared to deal with those elements already embedded in the advancing society. The philosophical model must be encompassing, flexible,

relevant, operative and congruent with the rapidly approaching twenty-first century. This educational objective may be obtained if a framework involving the concepts of change, conscious awareness and cooperation is incorporated.

Change

The development of an educational philosophy congruent with a new and ever-changing society would in all likelihood need to consider the concept of change. Theories of education stressing the concept of change would need to promote the view that there exists "stability in change." In the future, with increased and continual change a certain degree of security may be found if individuals operate from the belief that stability can be obtained from the change itself. Previous instability resulting from continued change would be removed. Education would be perceived as an agent in providing strategies and coping mechanisms which would enable individuals to effectively function within an ever-changing environment, thereby reducing impending anxiety accompanying the change (Heilbroner, 1974). A major task for the educator may be to provide experiences that will assist the individual in accepting, adapting, and adjusting to the new contingencies of the societal framework.

Such an approach would lead to a degree of relevancy in the schools. The "out there" would become an integral component in the school curriculum. The school would be seen as providing a sense of reality to the student. School morale would increase and the student would obtain a certain preparedness to meet the future.

The concept of change is not limited to examination of the environment, but also considers change in individual behavior. Future changes in technology, science, economics, politics and society would create corresponding changes in human behavior. Individuals would adopt new values, morals, customs, habits, traditions and behavioral patterns congruent with the societal framework. An

understanding of the nature of the personal effect created by the changes seems to be inherent tendency in the human being. More specifically, it is generally conceded that students experience a variety of changes, both personally and socially, during their tenure in school. There is need for the student to accept and understand the many dimensions of change that he experiences. Recognition of the personal change resulting from the developmental process as well as social change would further prepare the student to deal with the concept of change.

As society approaches a new epoch and enters the age of humanitarianism vast changes will result. A responsibility of the educational system has been (Dewey, 1938)--and should continue--to provide experiences consistent with the nature of society. By developing a pragmatic philosophical perspective to include the concept of change, with an environmental and individual component, educators may be taking a most productive step. By doing so, educators would be increasing the students "cope-ability" and, thereby reducing stress and anxiety.

Conscious Awareness

With the ever increasing changes that individuals will confront in the future, conscious awareness is a necessary development. Conscious awareness may be considered as an individual's ability to recognize, and react to change. Individuals functioning from increased conscious awareness will be perceived as psychologically healthy, reacting to change with tolerance and experiencing minimal stress. The individual obtains at the conscious level a degree of awareness of the influence of those factors and variables (i.e. social, political, economic) determining the nature of the change. Appropriate reaction to the change occurs when the individual is functionally, culturally, politically, and self-aware, leading to effective problem-solving and decision-making. By

utilizing the dimension of conscious awareness, the totality of the change can be conceived in molar and molecular perspectives. The molar perspective examines those contingencies of the socio-politico-economic dimension which create the change. Awareness of these factors would provide the individual with a better understanding and appreciation of the change. Acceptance and adaptation to the change would be a likely outcome. Exploration of the variables effecting molar change provides the basis for analysis at the molecular level. The effect of change on the individuals person and behavior characterizes the molecular dimension. Environmental change would create new feelings, thoughts, beliefs, motives and behaviors in the individual. An understanding of the effect of the change on the individual would lead to self-insight, self-analysis and further self-discovery. Once the molar and molecular dimensions have been examined, there is reason to assume that reaction to the change will be congruent to the factors effecting it.

The development of the individual's conscious awareness becomes a focal point of education, and new modes related to the thinking process are required. A form of thought which can be defined as global, universal, or spectral in nature needs to be explored. The individual must become capable of examining the underlying assumptions, premises, logic, rationale and implications of the indicated change. A certain temporal-spactial dimension would need to be considered in the thinking process. The result of this approach would create a sense of objectivity in the individual when analyzing and examining the factors related to the change. This form of thinking is designed to supplement the present vertical and lateral approaches. By creating within the individual a future perspective and an appreciation of the concept of change, spectral thinking may result, leading to increased conscious awareness.

An integration of certain existing positions may assist in the realization

of this objective. For instance, certain social myths (Wasserman, 1974) and school legends (Greer, 1972) that often affect decision-making could be examined and provide a new sense of awareness. The creation of psycho-social moratoriums (Bowers, 1974) would be another dimension with the eventual aim of removing cultural illiteracy (Carnoy, 1974), presently apparent among individuals in our society. The desired outcome of these approaches would be a form of conceptual inquiry (Tyler, 1975), with the educational experiences having a degree of relevancy and usefulness for the student (Shane, 1973).

The development of conscious awareness may be of vital importance to educational theorists in the future. An approach which would assist the individual in reacting to environmental and personal changes would better prepare the individual to significantly contribute to change itself. To accomplish such an objective, retraining of our thinking is necessary. A movement toward the development of new thinking strategies may provide today's students with a new found stability and security.

Cooperation

An important component to the educational view of "harmonious survival" is the concept of cooperation. An underlying assumption of this concept implies that the nature of the future society will be consistent with the nature of the individual. In other words, the concept of cooperation must be seen as an element in the advancing society and it must be inherent in the nature of man. In its attempt to fullfill the demands of society education would need to implement the concept of cooperation.

General agreement can be found to support the view that there is a growing tendency toward global cooperation. The effects of this tendency has permeated society and increased cooperation can be observed among organizations, institutions and individuals. The need for "working together" may indicate impending change

of the socio-politico-economic dimension with an accompanying change in the perception of the nature of man.

The Capitalistic system predominant in the Western World may, as certain proponents believe, be rapidly losing studies to wide-spread Socialism. The aggressive and competitive nature of man previously considered as essential for the "survival of the species" may be replaced. The view that man in the future would need to be and has the potential to be flexible and cooperative may be an acceptable alternative. The egocentric view of man will need to be replaced by a sociocentric orientation in the future. For continued existence of man society may need to emphasize the need to "cooperate to operate" rather than the "survival of the fittest." If indeed this is the case, then the changing nature of man would lead to cooperative behaviors rather than competitive tendencies.

All proposed social orders, utopian or otherwise, tend to emphasize directly or indirectly the importance of cooperation among individuals. Glimpses of this tendency can be observed in today's society. In international affairs, for instance, the Egypt-Israeli peace treaty, SALT II, U.S.A.-Russia space program and many other incidents have produced results through cooperation. Proposed solutions to conflict areas such as disarmament, religion, energy, poverty and other major issues are often based on cooperative efforts. Individuals have demonstrated cooperation through cultural groups, work groups and social organizations.

Evidence can also be found in the field of education. Increased involvement by parents and community members in school policy can presently be observed. Cooperative tendencies can be found among government agencies, universities, school boards and teacher federations. Educators and teachers from all levels of schooling (i.e. elementary, middle, high school) have shown an increased togetherness, differing from the past. Classroom activities and school athletics

are placing less emphasis on competition and more on cooperation. In the future "cooperative survival" may replace the "competitive insanity" of the past.

The tendency toward cooperation is already apparent in society and in all likelihood will become of greater importance. Education will need to stress this concept more in the future than at present. If the responsibility of education is to prepare the student for future survival then a determined effort toward school programing and philosophy will need to incorporate the concept of cooperation. Educational approaches aimed at individual and social cooperation may reduce the fear of future shock. The ability of individuals to cope with the impending stress and anxiety associated with continual change may be the responsibility of social and educational organizations. This task is aptly stated by Perlin and Schooner (1978, p. 18):

> . . . coping failures . . . do not necessarily reflect the short comings of individuals; in a real sense they may represent the failure of social systems in which the individual is enmeshed.

If education does not promote the skills for effective living then it may indeed fail in its pupose and function. Such failure in education can be avoided by incorporating a philosophical framework congruent to the society.

PROCESS AND OUTCOMES

Proposed theoretical models in education often indicate the need for new curricula and school programs. The presented model operates from the view that the existing curriculum or content is adequate in meeting the requirements of change, conscious awareness and cooperation. A curriculum change in the school is of minor significance, as the major priority is "how" the student experiences the content. In order to meet this demand, a re-orientation of the present content may best serve the purpose. A deliberate selection of these experiences in anticipation of the student's role in the future is necessary for

preparation in tomorrow's world.

Changes in school programs and curriculum in the future may include many new concepts: integrative approach, individual personalized instruction, community orientation, flexible scheduling, aesthetic components and paracurriculums. Greater emphasis will be placed on physical education, personal development, teacher-counsellor and social awareness. Such educational experiences would, in effect, create an affective dimension to cognitive learning. In such an approach, emphasis would be placed on individuality and not on individual differences. The critical variable, of course, would be the development of cooperative skills and the development of a conscious awareness to deal with change.

The delivery of the content would need to consider a "process" rather than "product" model if relevancy in school is to be realized. In an Information society strategies, skills and techniques for effective living would seem to be of most importance. Case and Parsons (1978, p. 5) emphasize this need by stating that:

> Adaptation to such fact-changing culture requires not facts and findings, but procedures and process, not organized data but organizational skills, not storage but processing.

A changing educational philosophy emphasizing new dimensions would need to introduce "new basics." Education in the future will continue to concentrate on the removal of functional illiteracy but expansion of the 3 R's may be required. In the society of the future new basics may be essential for individual survival. For instance a fourth R may be considered human relations. The importance of relating to others through empathy, understanding, genuiness and cooperation may be of major significance. A fifth R proposes self-reliance. Approaches fostering movement from external to internal control, from passive to active processor, and from dependent to independent tendencies wil assist the student in adjusting to social demands and increased social change. A sixth R may concentrate on relaxation. Added stress and strain associated

with societal change will require a certain flexibility and adaptability by the individual and learning to relax may offer those characteristics. Religion represents a seventh R. The importance of obtaining faith and hope in self and mankind will be important with rapid growth. The emphasis on recreation may become an eighth R. The concern for effective use of leisure time in the future may be found through efforts related to recreational activities. A ninth R is recycling. The use of elderly individuals and other community members in schools would provide necessary perspectives to new experiences for the students adaptation to environmental contingencies.

In the future perhaps even the world SCHOOL will have a meaning that extends beyond its present connotation. For example, SCHOOL may represent an acronym for the following: S (survival) C (cooperation) H (harmony) O (order) O (organization) L (life). School in the future may be responsible for providing those experiences enhancing survival of the individual through cooperation with others, to harmoniously function in an ordered and organized society to attain a meaningful life.

The changing socio-politico-economic system will create in all likelihood significant changes in the field of education. With the advent of a global society with impending change in human behavior, curriculum and philosophy leaders will need to develop new perspectives on education. Those present leaders as well as potential leaders prescribing to the possibility of such events should be aware of those personal characteristics which may be required for effective leadership in the future.

LEADERSHIP

Heilbroner (1974) provides an explanation for the need of a new system in terms of man's basic nature. In times of crises and unrest man seeks agencies that are ordered and structured, reducing his existential anxieties. There is

a natural tendency in man to obtain security and safety hence, aligning himself with strong "parental-like" leadership. In the future governing agencies will provide man with those essential ingredients needed to satisfy his basic nature. In support of this position Burns (1978, p. 53) states:

> Leaders must work within the level of wants, needs, and aspirations of the followers in the society at that time . . . leaders help their followers to satisfy basic needs and to move up to higher levels of hope and aspiration. . . leaders must respond to the changing needs or be displaced.

Shane (1976) has summarized the view points of many distinguished educators who have considered the concept of leadership in the future. Recommendations include the need for educators to develop a spirit of global community; to emphasize education as a life-long process to consider self-selected learning by students; to recognize the close relationship between education and society; to realize that a great deal of learning occurs out of school; to be aware of extended family involvement within the school; to operate from a prevention model for the problems of students; and to maintain a balance between the human being and his environment. In summary,

> Emergent educational development, 1976-2000, . . . would help young learners acquire a knowledge of the realities of the present, an awareness of alternative solutions, an understanding of consequences . . . development of insight as to wise choices . . . to develop the skills . . . and information that are prerequisite to the implementation of examined areas, policies and programs (p. 256).

Recommendations and suggestions proposed indicate that the future educational leader functions from an extended level of awareness. Operationalizing this concept, however, in terms of defining the leader's personality can be a most difficult task. Nevertheless, determining those specific characteristics necessary for future leadership may provide additional insight.

A characteristic of the future leader may be the need to operate from the premise of "stability in change." There is evidence that within the last decade

education has experienced an abundance of change. Constantly changing social trends will lead to more frequent change in policy and curriculum than at present. Decision-making may seem an endless task with a sense of "unclosure" always apparent and persisting.

To assist the leader in decision-making related to continual change global, universal, or spherical thinking may be essential. The leader obtains at the conscious level a degree of awareness of the influence of the factors determining the nature of change. For instance, the molar component would relate to the influence of social, political, economic and financial factors. The determining effect of these factors would be considered in decision-making. On the other hand, molecular analysis of the situation would involve examination of the individuals comprising the situation. An understanding of the individual's personality - behaviors, emotions, thoughts - may determine conscious and unconscious motivating factors determining change. Systematic and formal investigation of the molar and molecular components would ensure a global understanding of the situation. Decisions made by the leader would then in all likelihood have a greater probability of being congruent with the factors affecting the situation.

Another characteristic of the future leader may be his unique ability to be constantly in the process of "being and becoming." As the leader obtains increased self-insight he will be capable of a high level of self-transcendence. This process may extend beyond the potentials of other individuals. Nevertheless, the leader's "being" will be recognized by his "here and now" approach to everyday situations. The "becoming" aspect of the leader will be revealed through the introduction of new and visionary ideas.

In order to obtain high levels of personal integration the leader will need to experience limited conflict within himself. Accomplishment of this

task is possible since the individual is capable of altering his perceptions, beliefs and thoughts regarding anxiety provoking incidents. By replacing those inner thoughts resulting in anxiety with new beliefs the individual reduces tension, becoming conflict-free. In other words, the individual is capable of thinking about his thoughts concerning stressful situations and changes his beliefs in a direction that enhances personal growth. The establishment of a conflict-free syndrome is necessary for the leader's increased self-transcendence.

Decision-making and problem-solving by future leaders will continue to involve the cognitive and affective domains. Another dimension which may gain prominence in the future is the spiritual (inner knowledge) realm. The sense of inner knowledge provides the individual with the strength to remove himself from accepted and traditional patterns of organization. By going beyond the customary modes, the individual would be viewed as slightly idealistic, utopic and detached from others. The leaders ideas may be revolutionary in nature however, he realizes the importance of self-discipline and tolerance. This inner confidence or personal spirit may be conceived of as a sixth sense or psychic precognition. In any case, this characteristic quality may be the rationale for the leader's decisions, often escaping the realm of others.

Other generally accepted characteristics of the future leader include the following: committed, observant, analytic, empathetic, non-judgemental, flexible, spontaneous, inner-directed, self-assured, effective listener. Operating from the premises of "one cannot plan everything" and "always expect the unexpected" would prepare the individual for increased external pressures and conflicts. Also, functioning from a humanitarian nature the leader would experience no prejudice or hostility toward others. Finally, the leader would be constantly motivated toward answering the question 'why.'

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It may be concluded that the effective leader of the future will in all likelihood have a unique disposition. He may be seen as having a "certain something" that is difficult to define. A definition for all intents and purposes would be impossible since that "something" represents the totality of the individual. Those differing qualities of the leader will be found acceptable, appealing and appreciated and others will elect to pursue this individual. The leader's dealing with everyday realities, his transcendence, awareness, intellect, thinking strategies, future orientation and his search for wisdom and knowledge add to the uniqueness of his nature. Accompanied with boundless energy the leader's implementation of new and visionary ideas may go beyond the immediate parameters and be of benefit for all mankind.

CONCLUSION

As man prepares to enter the twenty-first century, he will be faced with a new socio-politico-economic order. New perspectives of human behavior and education will result. Historically, a close relationship has existed between the prevailing society and movements in the field of education. By speculating the nature of the future society new theoretical perspectives in education can be designed. Consideration of the social structure on the future existence of man has evolved the concept of "harmonious survival" as an educational orientation.

Man's ability to accept and adapt to new contingencies within his environment may be realized if he becomes flexible and cooperative in nature. In so doing man's anxiety and existential fears about the future will diminish. The educational process is seen as being responsible for establishing a philosophy which will incorporate the essential ingredients to prepare tomorrow's students for new expectations. To accomplish this objective educational programs will need to emphasize the changing environment and its effect on the individual. A certain sense of awareness of the factors and variables effecting

global as well as individual change is considered essential for effective functioning. The importance of man to adapt a flexible and cooperative nature is seen as paramount for the survival of his species.

In the future the process of education must continue to emphasize the "how." Faced with the responsibility of instructing "new basics" education will need to broaden its perspective to include the socio-politico-economic dimension. New basics will provide the individual with necessary prerequisites for living, thereby reducing tension and stress, leading to psychological health.

Future educational leaders need to operate from and be aware of the needs and wants of tomorrows students. Leaders must be aware of the changing social world and create congruent changes in the educational process. Certain characteristics must be inherent in the leader and this often will determine the effectiveness of management. The leader must be futuristic and visionary in his thinking in order that educational change will indeed provide necessary experiences to students.

Today education is at the crossroads embarking upon a new era. It would appear that as in the past education will continue to operate from theoretical perspectives consistent with the approaching society. To incorporate an educational model for the 1980's - 90's today which will be congruent to that era would in all likehood place education just slightly ahead of its time.

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Morris, October 1979